



"AD MAJOREM DEI GLORIAM."

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WHICH IS RIGHT?

To the Editor of THE NORTH-WEST REVIEW.

Sir—I much regret to see the pro-Boer tendency of your references to the present trouble in South Africa and the causes which led up to it. In a note which appeared in the last issue you speak of "robbing the Boers of their hard-earned home." Now, this is surely a misleading and inaccurate presentation of the matter. The Boers are not defending their homes; they are invading Her Majesty's dominions, and at the present moment the British forces are engaged in a defensive war against very great odds. For several years past the Transvaal government have been taxing the "outlander" population to raise funds wherewith to convert the republic into a vast arsenal with the ultimate aim of driving the British out of South Africa and making the whole of it Dutch territory. The British government were forced by these tactics and by the threatening conduct of the Transvaal authorities to increase their military strength in Natal and Cape Colony, and just as soon as they began to move troops into the country President Kruger issued an insolent ultimatum ordering the British to practically vacate their own territory within 48 hours. These being the exact facts of the case it seems to me that every consideration of right and justice is on the side of Great Britain, and the hope of every unbiased citizen should be the speedy success of the British arms.

I have said nothing of the intolerable nature of the internal administration of the Transvaal Republic, which should be especially odious to every British colonist, inasmuch as in British colonies every citizen, so far as the mother country is concerned, enjoys the fullest measure of liberty and freedom of conscience, no matter what his nationality, language or religion may be. The well known policy of Kruger in this respect deserves the strongest condemnation and every one who values freedom should pray for the effectual overthrowing of his tyrannical system. Yours truly,

ANGLO-SAXON.

Winnipeg, Oct. 26, 1899.

A COMPLETE APOLOGY

BY THE AMERICAN "REVIEW OF REVIEWS."

NEW YORK, Oct. 24, 1899.

Editor The Ave Maria, Notre Dame, Ind.

Dear Sir—The editors of several Catholic papers have criticized the action of the American Monthly Review of Reviews in admitting to its advertising pages an announcement of the Rev. Dr. J. M. King's book, "Facing the Twentieth Century." We ask you to note the following facts connected with the printing of this book announcement: The advertisement was presented at this office early in September, when both Dr. Albert Shaw, the editor-in-chief, and I, the business manager, were absent. The advertisement was not scrutinized by the advertising solicitors, as it would have been if it offered for sale a medicine, liquor and anything else but a book. As a rule only the best known and most reput-

able publishers offer advertisement to this magazine, and the men in our advertising department were aware of no precedent to suggest any special scrutiny of this kind of advertising "copy." In addition the advertising for the month was heavy, with four or five hundred different announcements, and the vacation season caused the work in that department to fall on fewer persons. The results of these various causes were that neither Dr. Shaw nor the manager of the business office had ever seen or heard of the advertisement or the book until after the magazine was issued, and nobody in the office had appreciated the fact that the advertisement could offend.

This explanation has been offered to several of our Catholic friends who wrote in inquiry, and has been accepted by them as full and satisfactory. The Review of Reviews has a very large constituency of Catholic readers, whose good-will it prizes to an exceedingly high degree, and nothing could be further from our interests or our desire than offense to any of these.

The American Monthly Review of Reviews will not again print any advertisement of the book in question.

Sincerely yours,

CHARLES D. LANIER,
Business Manager.

DREYFUS AND NEWMAN.

The Dreyfus case is nearly forgotten but the Tablet takes occasion in its issue for Sept. 30 to remind those who prate, of the degeneracy of France, and assert that the French sense of justice has been "atrophied by the intensity of political and religious passions," of how Cardinal Newman fared, not so many years ago, in the Court of Queen's Bench, just about the time when he was giving his celebrated "Lectures on the Present Position of Catholics in England." The apostate monk Achilli lectured in London and Birmingham against the errors and abominations of Rome. Enthusiastic crowds, heedless of the man's antecedents, hailed him as a prophet and the son of a prophet. Dr. Newman, in the interests of truth, enlightened the British public as to the real character of Achilli. An action for libel followed. Though the evidence against the plaintiff was overwhelming, though women who were his victims in Italy came to confront him in the English court, the jury, nevertheless, found Newman guilty, to the great satisfaction of Lord Campbell, "a Presbyterian first and a judge afterwards." The sentence was declared to be a fine of one hundred pounds, and Newman was ordered to be imprisoned in the Queen's prison till the fine was paid. The Times, almost alone in the English press, espoused the cause of the defendant. The expenses of the trial saddled upon Dr. Newman a debt that would have consigned him to a life of drudgery had not a French paper opened a subscription for his relief. France overruled the judgment against Dreyfus. England allowed that against a Catholic priest to stand. The moral is patent.—Providence Visitor.

Rev. Father Woodcutter was in tow last week.

METHODIST ATTITUDE TOWARD FREEMASONRY.

MANY OBJECTIONS, SOME OF WHICH ARE IN LINE WITH THOSE HELD BY THE CATHOLIC CHURCH.

The following question and answer from the columns of the Christian Advocate, the leading organ of the Methodist Episcopal Church, will show that the Catholic Church is not alone in its opposition to the Masonic order:

Q. Should the Masonic fraternity be invited to appear in its official character and lay the corner-stone of a Methodist Episcopal church?

A. The Masonic fraternity is one of the several secret societies established primarily for the aid, protection and association of their members. It professes to have originated at a very ancient time, among practical masons, but after awhile a distinction was established between practical and speculative Masonry, and everybody could be invited to join it who was considered a desirable acquisition. It has a liturgy of its own which recognizes the being of God, but which does not recognize the Deity of Jesus Christ.

Neither it nor any other secret society should be invited to lay the corner-stone of a Christian church, for these reasons: 1. It is secret. From the very nature of the case the Christian Church can have no intelligent judgment concerning the organization. Individual members of the church, by being members of that body, may judge, but a secret body of which the church as a whole cannot judge, should not be officially recognized in any of the services of the said body. Besides, there are in the aggregate many members of the Methodist Episcopal Church who do not believe at all in secret societies. The Church as such has not pronounced an adverse judgment on the propriety or otherwise of secret societies, but the fact that it has not done so does not justify the bringing forward of a secret society as such to perform one of its solemn ceremonies.

There would be just as much propriety in inviting the regular trades union of masons to lay the stone, and perhaps more, as speculative Masonry can have no bearing on the laying of a stone, and every one would object to inviting the trades union of masons to lay the stone, if for no other reason that the Church in its official capacity ought not to decide between union and non-union workmen.

Another reason is that a secret fraternity, parading with its music and regalia, and acting under its own forms, tends greatly to diminish reverent attention to the solemn ceremonies of the Church of Jesus Christ; all connected with it makes it, and not the Church of Christ, the central figure of the occasion.

Still another objection is that it tends to destroy the sense of the supremacy of the Christian Church to every institution of human origin.

Through the political influence of its members the Masonic fraternity has often laid the corner-stone of a court house, school buildings and other societies,

but this is no reason why it should be introduced for such purposes in connection with the services of the Church. It contributes to the idea, already too common, that a secret society, if it has a liturgy, may be made a substitute for church membership.

That the corner-stones of churches have been so laid, and that sometimes high dignitaries of the Church have marched in the procession, performing their functions as Christian ministers and at the same time wearing the regalia of a secret society, is true, but it was an aberration of judgment on their part, and has usually brought religion into contempt and left a deep and permanent feeling in many minds. Indeed, in one community it caused a withdrawal of 150 members from our Church, most of whom were not on principle opposed to secret societies, and several of whom were members of the order of Masons, but who considered the church ignored, and the introduction of an outside organization of strictly human origin and limitations an imposition.

THE POPE'S MAIL.

I met a prelate employed in the Vatican the other day, and in the course of our conversation began to deplore my hard lot in having to stay in Rome during the heat of the summer and work. "Oh, well," he said, "you are not worse off than we in the Vatican. Now that most of the employees are away, we who are left have to work hard."

"Work!" I exclaimed. "Yes, walk in the Vatican gardens and count the grapes of the Pope's vineyard!"

"Do you know that every evening the mail brings to the bronze doors of the Vatican an average of 20,000 letters and newspapers, to say nothing of telegrams? All the letters have to be opened, sorted and classified, while the newspapers are read, and selections cut or extracts made during the night to be ready for perusal by the officers of the State early next morning."

"And where does the Pope come in?" I interrupted. "They say he also works so hard!"

"Much of this work is submitted to him, and he should read all the letters addressed Sanctitati Suae: Leoni Papae XIII. feliciter regnanti. However, as the whole 24 hours of the day would not be sufficient for the Pontiff to even glance over them, he only sees what Cardinal Rampolla thinks necessary for his inspection."

"In other words, he knows only what they choose?"

"Oh, no; there are communications which really go directly to the Holy Father, namely, those through the diplomatists accredited to the Vatican. Still, the most secure way of having a letter read by the Pope is to address it as follows: 'To His Holiness the Pope, Prefect of the Holy Roman and Universal Inquisition,' as any other than the head of the Church guilty of opening a document so addressed will be excommunicated, according to a bull promulgated by the Carafa Pope, Paul IV."—London Pall Mall Gazette.

Monsignor Ritchot is at the Archbishop's House with his curate, Rev. Lalonde.

THE WAR FEVER.

Every newspaper in this country has reason to know that the war fever has set in, and we are not an exception. We have received from correspondents a considerable number of letters for and against war. Unfortunately some of them attribute to their opponents all sorts of strange motives. Last week we inserted a letter in which a correspondent strongly expressed his feelings as to the unfairness of an attack by a great power upon a little country. Another correspondent, Mr. James J. Nevin, writes this week applauding his sentiments, declaring that the letter was both "timely and in place," pointing out that a hundred, and thirty years ago the British Government was guilty of the folly of pursuing towards the Americans the same policy as the present Government is adopting towards the Dutch in South Africa. Yet another correspondent, who is "A Father," tells us his children have refused to read the Catholic Times any longer because of the letter which Mr. Nevins praises. He informs us that they say "Why, that newspaper has apparently actually influenced some of our clergy, for even now we sometimes see Englishmen walk out of church at the commencement of the Transvaal sermon. Here it is called the Gospel according to Kruger. We consequently go to Low Mass, and so avoid words that make us irritable on our one day's rest when we would fain have peace." This is a tribute to our influence which is all too flattering, but an editor who does not adopt a milk and water policy has never great cause to feel proud. In whatever way he acts he will arouse critics. If it be against England to oppose war with the Boers then there are some very distinguished enemies of their country—Sir William Harcourt, Mr. Morley, Sir Edward Clarke, Mr. Frederic Harrison, Mr. Leonard Courtney, Mr. Stead, and so on. But we think there will be a clearer vision with regard to this matter when the war fever has subsided.—Catholic Times (Eng.).

Bishop Hopkins, whose consecration will take place in St. Xavier's Church in this city on the 5th Nov., is a native of England. His selection for the vicariate of British Honduras was by the General of the Jesuits, with the approval of the Propaganda. British Honduras is in charge of the Jesuits, and belongs to the Missouri Province of the order in the United States. Those who are "professed fathers" among the Jesuits make a vow not to aspire to honors and dignities in the Church, and they are seldom called on to accept the mitre. The celebrant at the coming consecration will be Archbishop Kam, assisted by two bishops of the province.—Western Watchman (St. Louis).

Mr. Chassé, the clerical student who was lately teaching school at St. Adolphe, left last Thursday for St. Albert, where he will teach in the new Oblate preparatory college about to be opened there.

"That lecturer used to be a pugilist." "So now he's an expounder."—Philadelphia Bulletin.